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THE HINDU MESSAGE stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision of India.

TO INDIA.

BY K. S. RAMASWAMI SASTRI, B.A., B.L.

Can I thy heavenly soul in verse reveal?
Can I its radiant sweetness fully know
And all its calm and soft ethereal glow,
Or thy love's pure self-revelations feel?
Ah thou hast sought the universal weal
And thy heart's love hath had a ceaseless flow
Though on thy form descended blow on blow
And new wounds came ere yet old wounds could heal?
Ah who but thou such endless griefs could bear
And yet unbounded strength and love not lose
But grow in confidence and joy and power?
Thou dost thy diadem yet proudly wear.
The world can ne'er reject nor e'en refuse
Thy sway which all with inner peace doth dower.

Great Thoughts.

I can only urge you to prefer friendship to all human possessions, for there is nothing so suited to our nature, so well adapted to prosperity or adversity. But first of all I am of opinion that amongst the virtuous friendship cannot exist......In the first place, to whom life can be "worth living," as Ennius says, who does not repose on the mutual kind of feeling of some friend? What can be more delightful than to have one to whom you can speak on all subjects, just as to yourself? And adversity would indeed be difficult to endure, without someone who would bear it even with greater regret than yourself......Now, the foundation of that steadfastness and constancy which we seek in friendship is sincerity. For nothing is steadfast which is insincere.

Truthfulness, frankness, disinterestedness, and faithfulness are the qualities absolutely essential to friendship, and these must be crowned by a sympathy that enters into all the joys, the sorrows, and the interests of the friend; that delights in all his upward progress, and when he stumbles or falls, stretches out the helping hand, and is tender and patient even when it condemns.

Take heed of thy friends. A faithful friend is a strong defence; and he that hath found such a one hath found a treasure.

Disappointments are wings that bear the soul skyward.

Beyond all wealth, honour, even health, is the attachment we form to noble souls; because to become one with the good, generous, and true, is to become in a measure good, generous, and true ourselves.

There are times when we have had enough even of our friends when we begin inevitably to profane one another, and must withdraw religiously into solitude and silence the better to prepare ourselves for a loftier intimacy.

There is full compensation for failure in every true life, and the highest, where the struggle and the loss have been the deepest.

How often a new affection makes a new man! The sordid, cowering soul turns heroic. The frivolous girl becomes the steadfast martyr of patience and ministration, transfigured by deathless love. The career of bounding impulses turns into an anthem of sacred deeds.

The more we love the better we are; and the greater our friendships are, the dearer we are to God.

Self-denial, for the sake of self-denial, does no good; self-sacrifice for its own sake is no religious act at all. Self-acrifice illuminated by love, is warmth and life, the blessedness and the only proper life of man.

Events of the Week.

Mr. Mahomed Ali was arrested on the 14th inst. at Waltair. On the arrival of the Calcutta mail train at Waltair, Mr. Gandhi and Mahomed Ali, who were passengers on their way to Madras, alighted from the train and went out to the compound of the station, where a large number of people had assembled. Mr. Gandhi walked ahead of Mr. Mahomed Ali. Both intended to address a few words to the gathering. The police surrounded Mr. Mahomed Ali and served on him a warrant of arrest issued by the District Magistrate of Vizagapatam under Sections 107 and 108 of the Cr. P. C. (Security Sections). Mr. Mahomed Ali at once shouted out to Mr. Gandhi and began to read to him the warrant. Mr. Gandhi turned in Mr. Mahomed Ali's direction and saw him arrested by the Police. Mr. Mahomed Ali had got about half way through reading the warrant when the Police Officer who had served it stopped him and took him away. Mr. Mahomed Ali with a smile waved Mr. Gandhi "good-bye." Mr. Gandhi then proceeded to address the gathering, told them what had happened to Mr. Mahomed Ali and asked them all to be absolutely peaceful and calm and follow out much more warmly than they had done till then the non-co-operation programme and chiefly Swadeshi and boycott of foreign cloth. He exhorted them not to feel sad over the arrest, but to be perfectly happy and look upon it as a prelude to Swaraj. Mr. Gandhi sent a message on the 15th inst. to the Calcutta, Bombay and Madras workers through the local Khilafat and Congress Committees to circulate far and wide. The message described the manner in which the arrest had been effected and advised people to remain absolutely calm and to have no hartal whatsoever; but with redoubled effort to carry on the propaganda of non-violence and emphasise the necessity of Hindu-Muslim unity, notwithstanding the "aberration" in Malabar. The message exhorted everyone to take to hand-spinning and hand-weaving and to discard all foreign cloth.

* * *

With the full concurrence of the Government of India, the Governor of Bombay in Council has decided to prosecute Messers. Mohamed Ali and Shaukat Ali of Rampur and others for offences under Sections 120 B, 131 and 505 of the Indian Penal Code in respect of their support of a resolution passed at the All India Khilafat conference held at Karachi from the 8th to the 10th July 1921 inclusive which interalia declared it unlawful at this time for a Musalman to remain in the British army or to enter the army or induce others to join the army and declared it the duty of every Musalman to bring this home to the Musalmans in the army.

The Government are confident that all loyal citizens will unite in condemning and combating attempts upon the allegience of the army on which as recent events have shown the peace and security of India in so large a measure depend and in repudiating the unwarranted reflection on its honour and devotion to duty which such attempts necessarily imply.

With concurrence, the Governor in Council has also authorised the prosecution of Mahomed Ali and Shaukat Ali under Sections 124-A and 153 A Indian Penal respectively in respect of speeches delivered by them about the same time in Sind as tending to create dissatisfaction, contempt and hatred and to excite to violence against the Government established by law in British India.

* * *

Twenty-seven members of the Legislative Assembly met and resolved to form a party to be called the Democratic party to act and vote together in the Assembly on the following vital questions:—

1. Curtailment of expenditure 2. fiscal autonomy, 3. exchange and currency, 4. Indianisation of services, 5. Criticism of Government policy from the Indian point of view, 6. complete fiscal control and 7. other activities necessary to secure responsible Government at an early date.

The party consists of Messrs. Manmohan Das Ramjee, P. P. Ginwala, Venkatapathi Raju, Bhaiman Singh, M. K. Reddi, K. C. Neogy, Mr. Sambanda Mudaliar, M. Asjoudullah, Ambica Prasad Sinha, Agnihotri, Zahid Ali, Subeposh Hussain Sahib, P. L. Missra, Sohan Lal, Jaikar, H. C. Barua Girdharilal Agarwalla, S. P. Lajpai, C. S. Subramanyam, P. V. Srinivasa Rao, Gulab Singh, Peayari Lal, Bishamber Nath, Mukundaraja Iyengar, A. B. Latthe and K. G. Bagde.

* * *

In a previous Communique the Government announced their intention to quarter additional Police in the disturbed area in the City but explained that the incidence of this cost would depend on the future behaviour of the inhabitants of this area. There have been numerous acts of violence in the area during the last fortnight culminating this morning in the throwing of several bombs of a crude nature one of which seriously injured a Sergant of Police. The Government have therefore decided that the cost of the additional Police shall be recovered from the inhabitants of the disturbed area in proportion to their means.

* * *

The "Khalsa Advocate" says:—It is rumoured that Sir Harcourt Butler, the Governor of U. P. is shortly proceeding on leave and that Sir William Vincent will officiate for him. Aother rumour is that Lord Reading will give the appointment to Dr. Sapru.

* * *

Writing on India on the Khilafat the "Indian Social Reformer" says:—Our friend speaks of Hindu-Mahomedan unity. He knows well that nobody attaches more importance to Hindu-Mahomedan unity than ourselves, but it is obvious that it cannot be built upon a religious or quasi-religious foundation like the Khilafat. That the Prime Minister gave a pledge that Thrace and Asia Minor will not be taken away from the Turks, that he subsequently acknowledged that this pledge was the means of stimulating recruitment among Indian Mahomedans, and the Treaty of Peace, are deplorable facts. The people of India, without distinction of race or creed, feel that the British Government should do its best to redeem its pledge. The Government of India, it is well-known, has identified itself with this united demand of the Indian people. But to say, as Mahatma Gandhi says in *Young India*, that the Khilafat is now a national question, is very wide of the mark. Two-thirds of the people of India are non-Mahomedans, and even of the Mahomedans, a large section, the Shiahs, do not recognise the Khilafat. As a religious institution, they have no interest in the Khilafat, and to write as if they had, is to lay the seeds of serious misunderstanding between them and the section of Mahomedans who hold by it. Indeed, we think that much mischief has been already done. We are unable to dismiss from our minds the thought that such indiscriminate statements might have had the effect of leading the Moplas honestly to believe that the Hindus were only awaiting some persuasion to adopt the religion of the Khalif. There should no longer be any room for such misunderstanding. The Khilafat is *not* a national question with Indians: it is a religious question with a section of Indian Mahomedans. What is a national question is that the Indian people, including Mahomedans of all denominations, are, distressed that the British Government to which they owe allegiance, has not fulfilled its pledge that the Turks should not be dispossessed of Thrace and Asia Minor. This distinction must be emphasised, as the language sometimes employed by Khilafat leaders often slurs over it. A factitious Hindu-Mahomedans unity based on the Khilafat which to three-fourths of the Indian people is no more than a name, is an obstacle to real and lasting Hindu Mahomedan unity which must rest and can only rest on a common nationalism which regards religion as a matter of the individual conscience, out of reach of any political consideration whatsoever.

* * *

The only two gold medals awarded at the Pushkaram Exhibition at Bezwada have been secured by the soap exhibit from the Kerala Soap Institute, Calicut and the sizing machine designed by Mr. Amalsad, Weaving Expert to the Department of Industries, Madras. The exhibits of Inke from Coonor obtained a silver medal.

The Hindu Message

Viceregal Survey of the Present Situation—II.

Turning to an examination of the internal condition of the country His Excellency finds much that is hopeful. We are afraid this is quite a rosy view of the situation in India which to-day is far more complex than is generally imagined and unless a determined attempt is made to alleviate the deep and legitimate unrest that is stalking the country and to win over the more reasonable among the thinking public to the task of pursuing more fruitful paths of public activity than they do to-day we fear there is not much cause for optimism. However much one may dislike the present non-co-operation movement there is nothing to gloat over its failure unless the causes that gave it birth disappear with it too. Hence it is gratifying to note that His Excellency Lord Reading is not quite blind to this aspect of the question and that the task of "devising the proper remedies" for the grievance of the people still engages his attention. We have however to urge upon His Excellency's attention one point. It is to see that the remedies he devises do not suffer from the damning effect of being too late. Many a welcome step has lost its chances because of its being too late in coming.

His Excellency's observations on the Moplah outbreak in Malabar will be generally approved by all right-thinking men. The most notable feature for which the country will be duly grateful to His Excellency is that Lord Reading does not take a panicky view of the situation. On the other hand His Excellency is quite cool and collected and even goes so far as to say that "it would be rash and in my view wrong to assume that this rising is to be taken as symptomatic of the condition of the whole of India." Regarding the proclamation of martial law in the affected region His Excellency said : "I trust I need not assure you that having passed my life in the profession of the law and steeped as I am in the liberal traditions of England I would never proclaim martial law unless I was convinced that it was absolutely necessary for the security of the country and for the safety of the population in the disturbed areas." His Excellency further assures us that in his judgment he should have failed in his duty if he had not taken this step in the emergency that arose. And every one who calmly surveys the situation would certainly agree with His Excellency. For consider the enormous sacrifice of life and property. A few Europeans and many Hindus have been murdered. Communications have been obstructed. Government offices burnt and looted and records have been destroyed. Hindu temples have been sacked, houses of Europeans and Hindus have been burnt and according to reports Hindus have been forcibly converted to Islam and one of the most fertile tracts of South India is certain to be affected with famine. The result has been in the words of His Excellency himself "the temporary collapse of the civil government. Offices and Courts have ceased to function and ordinary business has been brought to a standstill." Under the circumstances it is but fit that we should rely on the judgment of Lord Reading to bring to justice those responsible for causing this grave outbreak of violence and crime and to make them suffer the punishment of the guilty. Regarding the non-co-operation movement His Excellency wisely and truly observed : "Although I freely acknowledge that the leader of the movement to paralyse authority persistently and as I believe in all earnestness and sincerity, preaches the doctrine of non-violence and has even reproved his followers for resorting to it yet again and again it has been shown that his doctrine is completely forgotten and his exhortations absolutely disregarded when passions are excited as must inevitably be the consequence among emotional people." His Excellency next reviews the work of the last session of the Indian Legislature and gives an indication as to how much practical effect has been given to some of the Resolutions of the last session. Apart from the work of the various Committees, some of which have finished their labours and reported, to which His Excellency refers, Lord Reading mentions the steps taken by the Government to ensure military training for the Indians by constituting seven Territorial Force Units in different parts of India and Burma in addition to the University Corps and by establishing a College in India to train the Indian lads who desire to enter the Indian army through Sandhurst. It is

hoped that the Prince of Wales during his approaching visit may be pleased to perform the opening ceremony of this College. His Excellency further says. "My Government is now in communication with the Secretary of State with the object of enabling Indians to qualify for commissions in the Artillery and Engineer Services in the country and it is examining, in consultation with the Secretary of State, the question of the provision of facilities for Indians to be trained for commissions in the Royal Air Force. A scheme is also under consideration for assisting Indian lads to qualify themselves by a period of training in England for a commissioned rank in the Royal Indian Marine.

His Excellency's reference to Indian finances is not quite convincing. Regarding the Fiscal Commission Lord Reading states that in recognition of India's advance towards Fiscal autonomy the majority of the members of the Commission would be Indians and that it was also intended that the Chairman should be an Indian. Though it is to be regretted that His Excellency was not able to announce the exact composition of the Commission yet it is gratifying to learn that "its duty will be to advise the Government of India not only whether India should approve in the interest of the solidarity of the Empire the principle of Imperial Preference but also whether we should abandon our time-honoured policy of a tariff raised primarily for revenue purposes in favour of a policy of Protection." There can be no two opinions in India on this subject and we hope the Commission will give the only verdict possible. In fore-shadowing the future work of the Council His Excellency has stated that the chief measure will be to equalise the differences that now exist in the legal procedure applicable to Europeans and Indians. His Excellency does not minch his words but is quite frank when he says "The evidence of strong racial antagonism that to some extent prevails has caused me the greatest concern since my arrival in India. Regrettable incidents have come to my notice on both sides. At the same time, I am far from asserting that the fault is all one side. It seems to me that among the factors contributing to this unhappy racial tension, instances of violence and discourtesy by Europeans against Indians which occur from time to time, although, in truth, I believe, infrequently, cannot be overlooked. There is in general, I venture to assert, no ground of complaint to be made, but any instance of incivility attracts far more attention than the usual and infinitely more numerous instances of courtesy by Europeans to Indians. Neither can it be said that the results of the trials of Europeans concerned in criminal cases arising from acts of violence or from improper conduct have always given satisfaction to the public."

We are glad His Excellency has thus at the very outset of his career seen the need of removing one of the most frequent causes of popular bitterness. As regards the 86 Martial Law Prisoners sentenced in connection with the Punjab disturbance His Excellency has not concluded his examination of their cases and excepting this regrettable non-decision the address of His Excellency is on the whole not only a comprehensive survey but also a hopeful one and His Excellency steadily pursues his task with that single purpose in view—'promotion of the welfare and happiness of India"—we are sure Lord Reading would be able to unravel in the long run the tangled knot of Indian politics pretty successfully.

Social and Religious.

Effort and the doctrine of Karma.

By B. V. Kamesvara Aiyar.

The doctrine of Karma has often been misunderstood. It has been supposed to inculcate indifference to duty. Many idle people, when taxed with idleness, resort to this doctrine for defence. Small blame to the theory if idlers should thus pervert it for their purpose.

Man is neither entirely free nor totally circumscribed. Some are born poor; others are born and brought up in the purple. Some are born of good and god-fearing parents, who by their contentment and piety, by their mutual love and exalted ideals of life, by their soft and winning ways, by their learning and righteousness make home the dearest and loveliest spot on earth and the nursery of all virtues and virtuous thoughts. Others are born of parents steeped in villainy and vice and are brought up, rather grow, in surroundings physically and morally filthy. Some, again, are born with innate tendencies that make for righteousness; and others, with instinctive aptitude for evil ways or a 'talent for cutting throats.' Some succeed in their efforts, while others, with equally well-directed energy, fail for no fault of theirs. All these inequalities and differences, which are not of man's own making, which are, in fact, beyond his control are accounted for by the law of Karma, are explained as the fruits of one's past deeds in previous births—deeds which, sown like seeds in Eternal Time, sprout and grow and fructify in their own time, now into noble or ignoble birth, now into virtuous or vicious propensities.

Granted these tendencies and these surroundings, which are conditioned by one's past actions, there is yet a free will left in man and it is open to him to sow, for the future, seeds useful or baneful, to modify and correct, to purify and ennoble his native tendencies by a judicious exercise of the free choice vouchsafed to him. Our actions in our previous birth determine the conditions in which

we are now born. To take a familiar illustration:—The effect of past deeds may be compared to the action of rains. Rains may be timely or untimely, may be copious or deficient or far below or above the required quantity; all this is beyond human control. But human action can, by prudent and wisely directed effort, modify to a great extent the general effect of the freaks of the season. Similarly we can, by steady and sincere striving, overcome the disadvantages of birth and store up merit sufficient to stifle the germs of evil due to our past birth. Markanda, it is said, was pre-destined to a premature and early death. He was able to avert it by his austere *brahmacharya* and intense *tapas*. If the consequences of our past lives can be thus modified by our present exertions, it goes without saying that our future in a life to come is very largely in our own hands.

The importance of the doctrine of Karma lies in this: it teaches most emphatically that not a single deed of ours goes fruitless, either here or elsewhere; it may perhaps take time to mature and bear fruit; but at *some* future time it is bound to do it. Let us then be careful what we do. What a solemn responsibility it is that what we do can *never* be wasted, that the thousand and one things that we do under the impulse of the moment and forget afterwards do *not* forget us—that our actions small and great bide their time and come back to us in the fullness of time in the shape of joy or sorrow, virtuous disposition or moral depravity. As the poet sings,

> 'Let us then be up and doing
> With a heart for any fate;
> Still achieving, still pursuing
> Learn to labour and to wait.'

Says Vidyaranya in the '*Jivan-mukti-prakarana*':

Question. If past karma can secure final liberation there should be no need for fresh efforts?

Answer. That is not right. Does a tiller of the soil or a trader keep quiet without making any effort, believing that if his past karma favoured him he would be rewarded with success without any trouble on his part?

Question. The analogy does not hold. For agriculture and trade bear *visible* fruit and therefore require physical effort. But liberation is an invisible, intangible fruit and so does not require any effort.

Answer. The Sastras emphatically declare the value of present work. The injunctions which the Scriptures lay down with regard to our duties will be useless if what we now do should bear no fruit. Sometimes, some of our efforts may *appear* to fail; but this is no reason why we should cease to make fresh efforts. Says Anandabodha-acharya: 'How can we sufficiently admire the wisdom of the man who goes dinnerless for fear of indigestion, who forbids cooking in his house for fear of beggars, who rejects a warm covering for fear it should get dirty, who fails to cultivate his fields to avoid the trouble of fencing them!'

In the Jnana-Vasishta there is a dialogue on this subject between Vasishta and Rama.

Vasishta. A man can by his exertions obtain what he desires; sons by performing sacrifices like the *putrakameshti*, wealth by trade, happiness in *svarga* by worship of the Gods. Exertions are of two kinds—*vidhis* ordained by the Scriptures, such as Offerings with faith, unselfish discharge of one's duties etc., and *nishedhas*, those prohibited by the Sastras, such as dishonesty, immorality etc. The former lead by succession to a higher and higher existence, till final perfection is achieved; the latter drag one lower and lower in the scale of beings. It therefore behoves us to learn the Scriptures betimes, keep company with the virtuous and do our duty without wasting time.

Rama. But, sir, what *can* I do? I am powerless to do anything of my own accord. I am entirely at the mercy of the good or the bad tendencies which have come to me as the result of my past karma and I act even as they direct me to act.

Vasishta. If the bad tendencies in you, which are the result of your former deeds, have so much power, the more reason why you should try to conquer these tendencies by making special efforts, by doing good deeds and thus generating good tendencies which can counteract the influence of the former evil ones.

Once again, as the poet sings in the spirit of 'The Song celestial',

> In the world's broad field of battle,
> In the bivouac of life
> Be not like dumb, driven cattle;
> Be a hero in the strife.

The Provincial Varnashrama Dharma Conference—Tanjore.

The Presidential Address.

By Ramachandra Aiyar B.A., B.L.,

The rule of untouchability obtains everywhere in the world.

26. I shall not detain you, gentlemen, longer on this question except for telling you that our friends of reform forget that there is not a country in the world or nation in which the rules of untouchability and unapproachability do not obtain in some measure or other and that the rules on the subject as laid down in our Shastraic Literature are only more scientific and more in conformity with the facts of nature, many of which facts still remain unknown to the non-Hindu, which circumstance accounts for the rules elsewhere being but vague, narrow and unscientific. The loudest of the advocates of the modern day movement will not surely allow a scavenger to approach very near him, much less to touch him, or sit with him for dinner on the same table, however much the scavenger may have cleaned his body with soap and washing and dressed it in the best style. Why? Suppose for argument's sake he says he has no objection to do all that, then I ask him why when the scavenger is unwashed he would not be allowed to move with him similarly. The answer will, of course, be that the scavenger is unclean. Very well. He grants that "uncleanliness" is a ground for considering a man untouchable, even for keeping him at a distance. This is no doubt a ground common to all, Hindu or no Hindu. As amatter of fact, this is the only ground for all. The question then arising is why, when there is only one such ground for all humanity, there should be actually such a wide difference between the Hindu Shastraic rules and the non-Hindu rules as we in fact observe. The true reason, if any, for such a difference must be searched for, and can be logically found, only in the difference in the notions regarding uncleanliness severally entertained by the Hindu and the non-Hindu.

The non-Hindu rule is vague and unscientific.

27. The non-Hindu has no belief that man, before his birth in this life, had any existence at all. So, all the humanity, having come into existence for the first and last time here by the will of God or otherwise, as the non-Hindu may say, possess bodies of equal worth and purity, and any rule of distinction therefore between man and man on the mere ground of birth must be indeed unjust. No doubt, the bodies of men may become purer or more impure by reason of their several deeds and professions, and the ordinary rules of untouchability and unapproachability observed among the

non-Hindu communities of the world are perfectly understandable. It is also plain that among them, if any person who had taken up a filthy profession gave it up long ago and has been for a considerable time past engaged in more and more honourable professions and leading the life of neatness and purity, he may be rightly considered fit for closely moving in the higher circles of the society quite freely. It is further clear also that, as professions may thus come and go leaving no traces, the only observable and permanent criterion in the non-Hindu societies for distinction among classes—low, middle and high—is money and property.

The Hindu rule is definite and scientific.

28. With the Hindu the case is altogether different. He is a believer in Karma and Re-incarnation. In his view, the Panchama is one who is born as such for gross wilful violation of some particular important provision of Varnashrama Dharma, of which he was guilty in a previous life of his as a caste Hindu, and who in the present life as a Panchama has to work out that particular bad karma by leading the life of his father's profession, by obeying the Dharmic rules of his class in relation to the Hindu society in general, and also to seek the redemption of his soul by the Means specificallay allotted to him by the Shastra in reference to devotion to God and service to humanity. The hereditary professions of the Panchamas are too well known, and I need not dwell on them here. The reincarnating Jeeva, in the case under consideration, is by Eshwara directed to the particular father's body which alone can supply the necessary primal elements of the germ of the would-be material body of the Jeeva possessing in themselves all such potentialities, proclivities and contortions in an invisible state, as may be suitable to and compatible wiih the Jeeva's intended life that is to begin. Even the sperm body of the Panchama therefore, during his sojourn in his father's physical frame, has been impure. This initial impurity of the Panchama's body can never be eradicated in this life. This impurity which is born with the body can vanish only with it. It is too much ingrained in it to be washed away by the best soap. It is in the very marrow of his physical being. He cannot hope to remove it by any change in appearance or in habits of life or by even conversion to another religion altogether.

Supplement to the Presidential address.

I shall with your leave, gentlemen, supplement this address, at this part of it, by making a few observations regarding certain doubts expressed and controversies raised through the press recently, bearing on the Varnashrama Dharma.

(1) Just now we considered the subject of untouchability in reference to Panchamas. A very respectable inquirer has asked the questions:—i. whether the Panchamas have no place in the four-fold classifications of caste (Chaturvarnyam) under which every Hindu is entitled to come in, ii. whether they are not really of the fourth or Shoodra Caste and iii. whether it is not necessary that the Varnashrama Dharma Movement, a catholic one as it declares itself to be, must find within the Chaturvarnyam itself an integral and honourable place for all members of the Hindu society. The questions presume that the four principal castes exhaust the whole Hindu Community as we find it now. This is not correct. I shall state the bare facts. The Hindu Community comprises castes, intercalary castes and outcastes, and the Shastras have made provisions in Dharma for all. The main castes are only four—Brahma, Kshatriya, Vaishya, Shoodra. Marriages in view of Dharma are always among the members of the same caste. But, man or woman does not always or in every case act in strict accordance with Dharma alone. Deviation sometimes take splace. The Shastras consider the cases of such possible deviation and furnish rules for the future conduct of those who so deviate and for the guidance of those who are born of such deviation. Such deviation is of two main kinds, one of which, called the Anuloma kind, is sometimes even permissible and the other, called the Pratiloma kind, is absolutely prohibited for all times. Anuloma marriage is the one in which a male of the higher caste marries a female of the lower caste. This is not allowed in the Kaliyuga. Anuloma marriages of the other Yugas have resulted in the creation of some sections of the community composed of the offspring of such marriages. Further, Anuloma unions, otherwise than by way of marriages, have also now and then contributed to the community under the class of what are called Apashadas. All such issue of Anuloma marriages and other unions, though they do not, strictly speaking, belong to any of the main castes, are by the Shastras given definite positions and status within the limits of the Chaturvarnyam itself. I shall rest content by merely referring you to the collection of the chief possible Anuloma cases made in the memorable work Smritimuktaphalam—Varnashrama Kanda of the well-known Sri Vaidyanatha Deekshita. The Great Compiler has also collected together in that work some of the possible cases of Pratiloma unions, unions between lower caste men and higher caste women. Barring the issue that arise out of such unions among the Dwija or twice-born classes themselves, which issue, such as Sootas, Magadhas, Vaidehas, and the like, are taken into the fold of Chaturvarnyam, others who have sprung out of the most heinous crimes of lustful depravity and their descendants are brought under the classes of Chandalas, Pulindas, Pulkasas, Shvapakas and so forth. For instance, the issue of a Brahmana woman by a Shoodra is a Chandala. These last mentioned classes of people are declared by the Shastras as being altogether unfit for the performance of and for even partaking in the performance of the Karmas prescribed for those who are within the limits of Chaturvarnyam, and they are the Panchamas (of the fifth class) of the present-day Hindu society. It must be remembered that, though they are outside the fold of castes (hence, outcastes), their sub-communities, having originally directly arisen out of those who were within the fold of Chaturvarnyam, are fully guided by Shastraic rules of conduct in life, both worldly and spiritual or devotional, and that they are none the less Hindus. The Shastras do not class them under the Shoodras, and they lay down definite rules of untouchability and unapproachability in their relations with the Caste-Hindus. The Varnashrama Dharma Movement, standing as it does for Saddharma, can only and does give them an honourable place on the outskirts of the great Hindu Community. Every place is equally honourable whether on the outskirts or in the interior, and honourableness is more in the individual than in the place.

(2) I shall also briefly refer to some controversies raised by those who seem to take more than ordinary interest in the changing of our Shastraic institutions and observances. One such is raised by Swami Shri Bharati Krishna Teertha who claims to be the Jagadguru Shankaracharya of the Dwaraka Mutt. You may remember that the Swami personally took part in the Nagpore Congress last year and spoke also about the question of untouchability. When questioned as to his fitness in taking part in politics he has published his opinion recently that Samnyasins can take part in the politics of the day. We also come to know that many who call themselves Sadhus and Samnyasins share with him in this opinion. It is indeed a pity that the condition of our society, even that of its topmost section from which highest inspirations ought to be expected to be had, should be as it has come to be. Varnashrama Dharma has fallen into such evil days that, exactly as among the four Varnins many a Brahmana himself of the foremost caste requires to be told about the virtue of the Varna Dharma, many a Samnyasin of the highest Ashrama has to be told about the fundamentals of the Samnyasa Dharma in reference to politics and other concerns of the mundane world. It is not difficult to show by direct reference to the Veda-Shastraic Literature that the view expresssed by the Swami and the procedure adopted by him are entirely wrong. As this is no place for a detailed consideration of the Shastraic provisions relating to the question, I shall be satisfied with a bare mention of the broad principles of the life of Samnyasa as revealed in the Veda. Samnyasa life is primarily a life of renunciation. A Samnyasin need not necessarily be a spiritual teacher, in the ordinary sense of the word 'teacher.' But *he can* be one, though only of a particular kind. Our Hindu aims and aspirations are always and every one of them connected with Spiritual Dharma. Some are securable by having recourse to Pravritti Dharmas of the active kind and the others are attainable by following Nivritti Dharmas of the retiring kind. In the wonderful scheme of spiritual education under our great Aryan system, training in Pravritti Dharmas is had under a teacher who, as a Grihastha, is himself more or less an ideal follower of such Dharmas, and training in Nivritti Dharmas is had under a Samnyasin who has risen above and renounced all Dharmas of the active Pravritti kind. A Samnyasin can be a spiritual teacher only so far. The position of a Jagadguru is in no way different. A Jagadguru is a Samnyasin who is a spiritual teacher representing the line of the great Shri Bhagavatpada Shankaracharya, the universally recognised and adored Shanmatasthapanacharya, the mighty revivor of our six great systems of devotion and divine wisdom in their pure forms, and who occupies any one of the well-known Peetha-sthanas established by the great Acharya. Whether Jagadguru Samnyasins or ordinary Samnyasins, the Veda-Shastraic rules of the Ashrama are equally binding on all. It is the function of those, the Grihasthas, who are in active life, doing Karma, to take part in political and other Pravritti-Dharmic concerns. It is incumbent on Samnyasins, whose direct aims are Jnana- and Mukti, to keep away altogether from all such concerns by adhering to Nivritti Dharmas which alone can lead to the ultimate goal of their Samnyasa life, the life of Sarvarambhaparityaga, of absolute effortlessness, and of Sarvasangaparityaga, of complete disinterestedness. It should be borne in mind that Samnyasins who take any active part in any concern are in clear terms declared by the Veda to be as despicable as Grihasthas who remain inactive in violation of their prescribed duties of action. Many Samnyasins nowadays attempt to justify their active connection with politics and works of Prachara, organisation and the like on the grounds of patriotism and Lokasangraha or welfare of the world. Some of them sincerely believe they are in fact so justified. People in the world who know nothing of the Samnyasa Dharmas also feel and say that Samnyasins may, if not, are even bound to work in view of the country's good and all that. We have only to blame the times. Patriotism and desire for Lokasangraha are no doubt very good. But *for whom* is the question. That they are good and necessary too is no reason to say that Samnyasins, whose aim is Naishkarmyasiddhi, can or must work in view of them. It is the function of the active Grihastha to take up all such work. It is indeed a wonder that people freely take to Samnyasa without ascertaining beforehand even the essentials of the Ashrama Dharma. That Samnyasins ought not to work for Lokasangraha and ought not even to make others work for it is a positive rule of the Vedic Upanishads. What is Dharma to a Grihastha may not be Dharma to a Samnyasin. As rightly observed by a Hindu writer "The whole system of Dharma is meaningless if we lose sight of the Adhikara". It is a special characteristic of the life of Samnyasa that at its very beginning the Samnyasin ought to have given up all kinds of attachment or Abhimana in respect of everything external to his body, Abhimana for his worth and belongings, his relations and friends, his country and nation (all included), and that the very training in Samnyasa life is with a view to cut away from his nature even the last lingering Abhimana for his own body. Our Samnyasins are not like the modern-day monks of the Christian Faith, quite comfortably placed in all respects. The specific object of the Samnyasa life is, to put it in other words, to make the Samnyasin rise clearly above and beyond all notions of I and Mine (Ahanta and Mamata). While so, where is the occasion for the Samnyasin to become a patriot seeking the realisation of the political aim of *his* own country or nation? He cannot, consistently with his spiritual training of the Nivritti kind consider any country as *his* or any nation as *his*. I may also state in this connection that a Samnyasin, whose life is one of retirement and renunciation, is directed not to mingle with others except, of course, in the event of a Guru and a Shishya being together for the purpose of the Latter's spiritual training in renunciation. Yet we sometimes hear of assemblages, even organised associations, of Sadhus and Samnyasins as the one actually formed at Nagpore after the holding of the Congress session there. It is highly regrettable to find that Samnyasins, in utter disregard of the Shastraic rules of their order, mustered strong (about 150 in number) and that for taking part in the Congress itself. The Veda emphatically prohibits the meeting of Samnyasins even in twos and threes and declares that the Samnyasin who violates this rule of conduct slips down from Swadharma, and it further apprehends that unnecessary meetings of Samnyasins might even lead to talks of Rajavarta (politics) and the

like among them (acts evidently condemned by the Veda). What shall I say when the very intended purpose of the meeting is a political one? Politics, a necessity no doubt in the world, may loom large in *our* own eyes, in the eyes of the worldly minded Grihasthas, but is a trash in the view of the genuine spiritually minded Samnyasin. If our preachers in Kashaya robes cannot get rid of their mania for political and other such kinds of active work, let them at least not pretend to be Samnyasins, striving towards perfection in renunciation and at the same time engaging themselves in the opposite direction. Our Vedic Religion does not allow it, and it certainly makes no exception even in the case of a Jagadguru. I shall not say more on this topic now.

(3) It is with a deep concern, friends, I have to invite your careful attention to one or two revolutionary measures of a Dharmically ruinous nature sought to be made Laws for you through the Indian Legislative Assembly. Of such measures the Civil Marriage Bill of Dr. Gour is one. I may say plainly that by its very appearance it stands condemned. The Doctor openly admits that the Bill, if passed into law, would act as a dissolvent of 'caste'. It is hoped by the people of the Doctor's turn of mind that your Varna Dharma will then completely go. It is plain that the Bill has its foundation of the Doctor's misconception of the true nature of marriage according to the Hindu view. He seems to be greatly attracted by the Western contracts of Free Love Unions. Evidently he is blind to the fact that there is neither freedom nor love in most of such unions. Slavery to one's own sense-ridden mind coupled with society-tolerated license is mistaken for freedom, and lust is mistaken for love. The further wonder about the Bill is the Doctor pretends to make out that his measure is a great nationalising measure too, while on the face of it, it bears a clear mark of a downright denationalising character. Though so plainly objectionable, this wonderful Bill is recommended, even by going out of the way, by the majority of the members of the Madras Legislative Council. Even supposing that such members do represent the people of this province, which in fact they do not, the question is what authority have they to make such a recommendation. For considering such measures as have to be taken in the Indian Legislative Assembly the people of this presidency are supposed to have sent their own separate representatives as members of that assembly. The Local Council members do not, and have never been intended to, represent the people at all for considering or passing opinions on any of such measures. It is rather extraordinary that those who are placed in a position to make laws for the province should be ignorant of the first principles of the rule of representation.

(4) Closely following on the Civil Marriage Bill come the Three Hindu Law Bills proposed to be introduced by Mr. T. V. Seshagiri Aiyar quite subversive of the Dharmic nature of the Hindu Shastraic provisions of law. It will be out of place here to discuss fully how these Bills go against our Arya Dharma. I may however make a few general observations for your kind consideration. It is the undoubted spirit of the Hindu Law that it always couples together spiritual obligations and proprietary interests in the same heir or set of heirs, however much our Indian High Courts may differ from one another in their interpretations of the Law. This spirit is, comparatively speaking, better preserved in Bengal. It is almost in its vanishing point in the West, that is to say, on the Bombay side. The Madras and the Benares schools of the Hindu Law stand midway pretending to follow the rule of propinquity mainly but at the same time taking a secret and yet lukewarm interest in the doctrine of spiritual efficacy also. The attempt of Mr. T. V. Seshagiri Aiyar is, as in some other matters as well, to thoroughly *westernise* the law by doing away with even the little spirituality that may be smouldering in the law as it obtains in the greater part of India. Our Shastraic laws of inheritance are framed on broader considerations of life and existence. It is true that among the people who have a narrow conception of life and who believe that with the death of an individual there is a final end of all his connections here below and that the survivers have nothing more to do with him the rules of inheritance may be framed in the way that may seem best in the interests of the surviving relations of the deceased. But, with the Hindus the case is altogether different. It is the interest of the deceased that should be, in the light of the truth known to the Hindu, primarily looked to, not of the survivers. Among all, Hindus or Non-Hindus, it is the interest of the living owner alone that is cared for and is scrupulously protected and not that of any other. With the Hindu, the deceased has not really ceased to be, and so long as he has not ceased to exist his properties, unless he himself disposed of them otherwise, ought to be allowed to go only to those surviving individuals who can, under the Shastra, truly assist him from here by the offering of oblations and so on. This is how the Dayadi relations come in as final heirs. In his over-anxiety to give greater benefit to female heirs such as sisters and son's daughters, Mr. T. V. Seshagiri Aiyar forgets that they become on marriage members of families quite different from the owner's family and that the natural tendency of the ordinary human mind, at any rate, of the Hindu mind to have proprietary interests preserved in one's own family will be largely affected by the adoption of the innovation proposed. In the eyes of the Hindu and in fact even the most distant Dayadi, however much divided or separated, continues to be a member of one's own family, although it must be admitted that no Hindu will very much care for such a distant Dayadi during his earthly life and that he may very naturally prefer to help his Bandhu relations who in his worldly view may appear to him to be more nearly connected. It is to satisfy such worldly feelings of his he is given full power under the law to dispose of his property in the manner he thinks best. Suppose he makes no such disposition and dies. Then the Shastra steps in, considers the real interests of the deceased and declares only such of the survivers as can truly help the deceased from here as being entitled to his property. Son's daughters, sisters and such like, not being capable of so helping, when there are Dayadis, are rightly denied the right of inheritance. If the deceased can speak to us from the other shore, he will certainly advocate the cause of his helping Dayadis and not of those whom he considered to be his nearer relations while in earth life here. From his post-death point of view the Shastra sees no equity in favour of the female heirs, such as those mentioned above, in preference to the Dayadis.

This is a large subject and deserves to be studied well by all, especially by our law makers. Mr. Seshagiri Aiyar again feels ashamed of the provision of the Hindu Law debarring the born deaf and dumb, the lepers and so forth from the rights of inheritance and vehemently supports their claims on the grounds of pity and necessity. He has to remember however that feelings of sympathy and pity are not his sole monopoly and that the great Rishis who framed the codes of Smriti in pursuance of the Vedic declarations in the sole view of the good of humanity could not have been less sympathetic or less wise. In fact they have enjoined on the next heirs the burden of protection and maintenance of the disabled heirs to the fullest extent from out of the property inherited by them. Mr. Seshagiri Aiyar must know he does not see as Rishis have seen because his is a narrow, short-sighted view while theirs (real seers') have been a far-reaching vision and foresight. Apart from the Shastraic provisions and considerations of religious efficacy which prevent such disabled people from inheriting, there are some simple common-sense points of view from which also our Hindu Law rules on this subject can be fully justified. If Mr. Seshagiri Aiyar would also know the trend of the present-day civilised thought about "the unfit for the race" as given out by some of the best social philosophers of the West, his feelings, I dare say, will soon slacken. Let me also say a word on his Bill relating to Adoption. He pleads for the widow by saying that her husband's permission to her for adopting a son may be presumed even though there was no such permission actually given and that the consent of the Dayadi to the adoption is not required. It is impossible to conceive how such a presumption in favour of a permission can be made in a case in which admittedly there has been no such permission given. We have known of some Fictions of Law, but have never heard of a fiction which could convert actual falsehood into accepted truth on which alone rights to property and status can be based. After all, what is the adoption so made without actual authority useful for? It cannot be considered as adoption under the Shastra. Adoption of son is a unique provision known to the Hindu Shastraic Law alone. Unless it is made in the exact mode prescribed by the Shastra, it is of no efficacy whatsoever. Legislation may give the improperly adopted boy some property. But, what about the reality of his position and status? As a Hindu proper he will be at a loss to know how he should conduct himself in Dharmic life, whether as the son of his father or as the presumed son of the presumed adoptive father. In fact, his Dharmic interests will suffer a great deal. His dilemmatic position may eventually lead him to a thorough neglect of Dharma and he may find himself in ruin at the end.

My humble submission to you on these new Hindu Law Bills, as on the Civil Marriage Bill, is that they are direct attempts at your Hindu Dharmic life by those who are but slaves to anti-Hindu Social Reform tendencies which have possessed them rather tenaciously, as I fear, and that you should take early steps to see that the offence is not actually perpetrated. I may also tell you by the way that the present-day attempts at the codification of the Hindu Law can, if successful, but end in its actual subversion, not in any kind of unification of the law as desired or intended in the law making quarters.

A FUNDAMENTAL MISCONCEPTION OF THE INDIAN SOCIAL REFORMERS.

29. Gentlemen, neither time nor space allows me to deal with the other questions raised by the Indian Social Reformers, and I consider it therefore sufficient in this address to just refer to the initial cause of all their misconceptions on social matters and to show that the very way of their approaching the Hindu social problems, as if to study them and even to decide on them, is fundamentally wrong. Throughout the long course of studies we have had in our English schools and colleges, a false idea used to be constantly dinned into our ears to the effect substantially that an ever-progressive civilisation is the best civilisation, and so also an ever-progressive religion is the best of religions. Nothing can be farther away from the truth than this. Progress, no doubt, is always good. It is good only so long as it is possible, that is to say, until the goal is reached. To the one that has already reached the goal or whose position has always been one with it, the term 'progress' can have no application. It is our claim that our Religion is the best, not because it ranks first among progressive religions, but because it is and has been a religion ever true absolutely true, so true that it can never be called 'progressive' as if there could be a further end towards which it can make a progress. It is only a man-made 'religion,' 'if religion' it can be called at all, that may be said to be 'progressive'. Man's mind being imperfect, man and the religion of his making may both be said to be progressing. The truly Revealed Religion cannot possibly be 'progressive' in any sense unless the Great Revealer God Himself is an imperfect progressing Being, progressing towards a higher truth or state of being yet not within His direct knowledge or experience, in other words, unless God is no God.

THE HINDU RELIGION AND CIVILISATION ARE NOT 'PROGRESSIVE' BUT ETERNAL ONES.

30. You all know that ours is the only Religion in the world which is based upon a kind of Literature, the Veda, which is claimed to be eternal, to be a Revelation direct from God (Eshwara), to whose authorship no man on earth since its creation and up till now has ever made a claim, and to whose absolute authority every one of our great community has willingly bowed till long after even Kalipurusha seriously began to do his work of Dharmic havoc. This our Veda makes all possible provisions for the teaching of all grades of humanity from the lowest to the highest. Taking its highest teaching, the oneness of all in Brahman, the Eternal Being in absolute bliss, in whatever way may this great truth be understood by us as we follow our several Acharyas, we are told in clear terms in the Veda itself that such is the Ultimate Truth. This grand truth, from its very nature, is ever bound to be ultimate or final unless absoluteness and infinitude can be themselves conceived to be excelled. That the highest possible conception of the Absolute is found only in the Vedic Revelation and that such a conception as far as reachable by the human intellect has been actually reached to the fullest extent only by our great Acharyas of true Vedic culture is admitted by the best intellectual giants even of the modern western world like Prof. Duessen. The theory sometimes attempted by the savants in the new culture that different parts of the Veda itself ought to have been composed at different times and that the loftiest of spiritual concepts found in the Vedic utterances ought to have been recorded last cannot stand a moment's test. In fact, such lofty concepts are as much found

in the Vedic portions classed among the earliest ones as in others. The ignorant characterisation of some such alleged early portions as babblings of the child-humanity is itself the prattling of an impudent child-soul. This I have had to mention to show that the Veda has been always the same and that the Religion of the Veda can in no way be considered as a progressive religion only. It is true for all times and under all conditions. Its practice is most wonderfully adjusted and guided by the Sutras, the Smritis and other Shastras which strictly follow and explain the Veda. As our Religion is based on the Veda, so is our Hindu civilisation based on the Vedic Shastras. Neither the one nor the other can be a mere 'progressive' institution. I shall not go into details. I shall now content myself with merely saying that our Varna Dharmas, Ashrama Dharmas, our exceptionally lofty Stree Dharmas and the like are all equally eternal ones, ever true and binding and never alterable. The social reformers, having been all along accustomed only to the western ways of thinking, believe that the Shastraic works, said to be hundreds and thousands of years old, can have no application to our present-day religious practices and social institutions. This, to repeat again, can be true only if our Religion and our Dharmic civilisation were but progressive and not permanent ones. The fact is not as the reformers would have it. Their hypothesis is wrong. Their arguments have no foundation. They are only building in the air with no real materials, and all their efforts can show no better effect than big hollow sounds. Their work, however noisy now or hitherto, is bound to fail in the end.

Varnashrama Dharma the sole protector of the Hindu nationality.

31. I have so far tried to place before you a few thoughts on some of the important questions that have been for a time arresting public attention in regard to the socio-religious existence of our great Hindu community. In my humble opinion, Varnashrama Dharma constitutes the only means not only of the salvation of the Hindus in the end but also of the maintenance of their peace, happiness and prosperity in all respects in the present and the immediate future. To a properly cultured true thinker neither the caste system as a whole nor its Shastraic rules of guidance, restrictions and prohibitions in their details can be a bar, in any sense, to national unity and progress as is feared by a few mistaken Hindus and given out by many of our interested opponents. But for our Varnashrama Dharma and its exceptional culture we Hindus, as a nation, would have been long ago nowhere. It has carried the nation successfully through centuries of trials and tribulations to which any other nation of the world, however great and strong materially, would have surely succumbed. It has all along preserved the nation's individuality quite intact and, however much our re-forming blind enthusiasts desire to pull down the beautifully comparted edifice of its Dharmic civilisation and to reduce the Hindus to the dead level of mere animal humanity, it has continued to give us the hope to think that everything will be well in the end and that the vapoury clouds of troubles and confusions, now and then rising and threatening our very existence as Hindus, are bound to clear away sooner or later, making the great Dharma shine all the more brilliantly and shed its ever-fresh lustre of spiritual enlightenment over all, quite unobstructed.

A few words of reminder.

32. I have also in a way indicated the lines along which lies our work of Dharmic betterment of the society. For any kind of improvement, we have to begin our work with the Brahmana. Unless he improves and sets the example first, we cannot think of the improvement of the society as a whole. Realisation of the characteristic supreme ideal of the Hindu so much depends upon the preservation of true Brahmanyam in the society that I have had to lay some stress on what relates to the conditions and aims of genuine Brahmana life. Being in a position to become the guide and teacher of the rest of the community, the Brahmana ought to be in the first place educated in the proper direction. I have attempted to lay before you what I have considered to be true Hindu national institutions. I hope you will direct your early attention to the establishment and conduct of such institutions in all convenient centres for the imparting of true national education, both spiritual and temporal, and general and technical, to all the sections of the community. The group system of education is the best, and it should be in perfect accord with the caste or compartment system obtaining in the society in reference to hereditary Dharmic duties and kinds of professional business. As at present situated, we Hindus should exercise, if not cultivate, more than ordinary self-reliance. We cannot believe that the officials of the Government Educational Department or many of the controllers of semi-private educational institutions can be induced to give us enough facilities to have the existing institutions thoroughly changed into national ones. It looks nearly as impossible as to expect the Christian missionaries to have the particularly designed methods hitherto adopted in their schools and colleges sufficiently changed to suit our Hindu national purpose even if Government intervention were to any extent possible on this behalf. It is again needless for me to tell you that we can have no hope either in legislation. The members of the Local and the Imperial Legislative and other Councils and Assemblies, who are in no sense the representatives of the nation, at any rate *now*, can never be made to help your national cause in the matter of education as in other matters as well. It is thus plain that, in order to set things right again, you have to exert yourselves almost independently as once before remarked, ever having before your minds the peculiar lofty Ideal of pure Hindu life alone.

Some Last Words to the Younger Generation.

33. Without taking more of your time, I shall, with your permission, close this address by partly repeating what I have said elsewhere by addressing myself in particular to the younger among you, on whom solely depends the future of our Dharmic society, and by leaving with you "the following last words of mine for such attention, consideration and action as at your hands they may in truth deserve, much or little, as you may decide :—

"(1) As you want to justify your manhood by trying to be really man-minded, so also vindicate your Hinduhood by your guided exertions to achieve your exceptional, ideal life-object "Moksha".

"(2) Be proud of your Vedic Religion and its Dharmic civilisation. Your Religion is on all hands admitted to be the only Religion in the world which is claimed to be eternal, and not of yesterday's creation. Your Veda, the supreme Pramana or Authority of your Religion, is the only Literature in the world which is claimed to be also eternal, and not man-spoken. The other religions of the day as well as their several literatures are all man-made ones, and they are known to have appeared at some particular times. These extant non-Vedic religions have been admittedly preceded by other such religions which flourished for a time, short or long, and then vanished, some leaving a few traces and others none. It will

be easy for you to see that a true Religion of God must be as old as Humanity itself for whose benefit it has been intended. For a religion to claim to be true for all times, it must have been and must be in existence at all times. It is impossible to conceive that an absolutely true religion suddenly sprang into existence at a particular year of B. C. or A. D. as if God had seen no necessity at all in the infinitely long previous periods of man's existence to reveal that religion for man's benefit, or as if God had not cared, or had even forgotten to care, for man till then. It requires no great thought to say that no such religion can be absolutely true as the one which is known to have been born but yesterday and which will perhaps die to-morrow or the day after, or as the one whose stability is made to depend upon the stability of the faith in a particular man, though a God-man as he may be taken to be by many. If you are able to see that your Religion is the best and truest, it is not difficult for you to see that your Dharmic civilisation too is the best and truest. For what is Religion if it is not the absolute truth itself put into actual practice? Religion, if true, cannot but guide man in all his activities, both individual and social. Where religion and civilisation do not appear to be inter-connected, it is sure that either or both of them are untrue or wrong. It is only our Hindu civilisation in the whole world that ever goes hand in hand with Religion. I press upon your attention therefore once again that you should be really proud of your Dharmic Religion and that you should consider it a privilege to obey its Shastraic rules of Varnashrama discipline, remembering that the world's greatest souls became most of them great by submitting to disciplinary rules of some kind or other.

"(3) Having unstinted faith in the elevating ways of your Swadharma, push on your spiritual progress steadily upwards with proper knowledge and under right guidance. Such knowledge and guidance can still be had anywhere in our Holy Land. Only, you have to guard yourselves against the danger of allowing your some-times excessive appreciation or admiration of some dazzling merit in a non-Hindu or un-Hindu Hindu to make you actually install him or her, as the case may be, as your very Acharya or Guru, a grievous and disgraceful mistake into which many a good, confiding soul has irredeemably fallen to their lasting discredit.

"(4) Your great Religion will lift you up if you see that the Veda, on which it wholly rests, is well preserved in the prescribed manner in those among you in whom it can truly live and flourish. In other words, preserve the Brahmanas in your community, and the Veda will be living among you for the good of all. Without the preservation, again, of true Brahmanyam in the Brahmanas it is meaningless to talk of the Veda and the Vedic Religion.

"(5) You must bear clearly in mind that you can really, every one of you, young friends, afford to lead a truly religious Dharmic life without the slightest detriment to your secular duties, your duties to your country, to your community and to your families. You shouldn't wantonly ignore any of such various duties of yours. You must however assign definite proportions of time and attention to them all, as far as possible, according to their relative importance. In your over-enthusiasm for the lesser causes you shouldn't forget your more important duties, as is abominably evident in some cases in these days of imitative excitement even on useless, unworthy matters.

"(6) Again take all possible care to preserve your integrity as Hindus pure and simple without joining, or continuing to be connected with, the new Samajas and societies, and missions and schools of thought of the present-day India having fantastic cults of their own imagination.

"(7) You should make the best of your available opportunities and facilities to enable you to progress onwards and onwards. But at the same time, that is to say, without the least prejudice to your own spiritual advancement and without the slightest detriment to your prescribed Dharmic fulfilment, you should so heartily and freely move with all others, both within and without your great Hindu community, for the good of all in a genuine spirit of friendship and love that they may feel all the happier and be really better off for your useful work in their midst. This does not mean at all that you should mix up with all indiscriminately in all matters as if there were no grounds for any difference between man and man or class and class as such; nor has this anything to do with interdining, intermarrying, and hobbies of that ridiculous sort; and we know surely what all these really mean as Sadhanas for the true promotion of mutual love and good will. The unenviable conditions of the enlightened societies in the modern civilised world and its horrid ways are a great eye-opener in this respect.

"(8) You should on no account fail to recognise that you Hindus, who follow the one Ideal Dharmic Religion of the world, the Religion which is not less old than the world itself, occupy a unique position under the sun, a position of spiritual trust and prominence, a position which, while making your community the supreme spiritual head and guide of the world communities, enables you to see, from your lofty view-point of spirituality, the comparative unimportance of the mere wordly concerns of humanity, political, physico-social and industrial. Such lower concerns of yours, if divorced from your lasting spiritual interests, are doomed to be dry and lifeless, and those of you who may unfortunately be wholly engaged in such dry concerns, without minding your more important Dharmic duties, cannot but regret your mistaken procedure in the end. I do not mean to say that you should in any sense neglect your political, social, industrial and other worldly activities. You must be usefully active in all possible right ways. All that I press upon your attention over and over again is that religious activities are the most important ones for *you* Hindus and that your other kinds of activities are all useful only so far as they create facilities and conveniences for the helping of your spiritual ascent. You Hindus will be nowhere as a community but for your characteristic innate Dharmic spirituality. As the world's spiritual guide, your Hindu community with its Divine Vedic culture is ever bound to be at the top head of the world-humanity. Spiritual supremacy, as sagely knowers will prove to you if you can go to them, is not only the highest but the only kind of true supremacy, and you Hindus have it.

"(9) There is in fact no other community on the earth to compete with you in spiritual advancement. Whether the other world-communities know or recognise it or not, you may rest assured that they are all bound to be your Shishya groups sitting at your feet sometime or other for spiritual tuition. Already, some of them have begun to profit by enlightenment from your Sacred Literature little by little. Let none of you cease to belong to such a supreme gifted community as yours by neglecting your lofty Dharmic culture and by full-timed excessive activities in other directions merely. What use can there be at all if you gain everything else (even if that were possible), but lose your own souls? On the other hand, the one who gains his soul, that is to say, has self-realisation of the supreme absolute kind, is known as

gaining everything. Once you Hindus give up your characteristic spiritual culture, you are gone, hopelessly and irretrievably gone, and you will have no position in the world worth speaking about. Where can all your talk about nationality and national education be if your very national charecteristic speciality, your exceptional spirituality of being, your very Dharmic life and individuality, is crushed out of you by the overweight of abnormal material concerns? It is true you do deserve, and you must necessarily have, sympathy, encouragement and co-operation in your political aims, in your attempts at social renovation *if in the right direction*, for your industrial achievements and all that; but you are asked at the same time to give to the religious side of your active life (in fact, its most important side) that amount of attention and care which is its due and to remember that your other activities of whatever sort, to the thorough neglect of the well-being of your souls, are worse than useless. Take, therefore, my dear brothers in God, each one of you, an all-round view of your life duties and discharge them all by all means and as far as posssible within your powers. In any event or under any pretence don't ignore your particularly allotted Dharmic and spiritual training which alone can take you to your true ultimate goal of absolute being and eternal bliss. Dear brothers, appreciate the true worth of your lofty training, know your own inlaid spiritual strength to well undergo such training and rise to be true ideal Hindus, remembering that you are all the direct descendants of your mighty forefathers who ever remained the true Aryans of humanity and to whom nothing but Dharma was the true spring of action and nothing but Moksha was the true end in view."

Reviews.

"Lectures on the Brahmin Situation" by a "GIFTED LADY."

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"National Education and Modern Progress" by MR. P. N. BOSE.

This book which is mainly a reprint of articles contributed to the Amrita Bazar Patrika will be welcomed by all thoughtful men who care something for the education of their country's youth. Though the book is written with great force and candour we wish however that Mr. Bose had paid equal care to the constructive side of the work. But we have no doubt that the book even as it is would be of great use to many of our countrymen.

"Non-co-operation in other Lands" by A. FENNER BROCKWAY. Tagore& Co., Madras.

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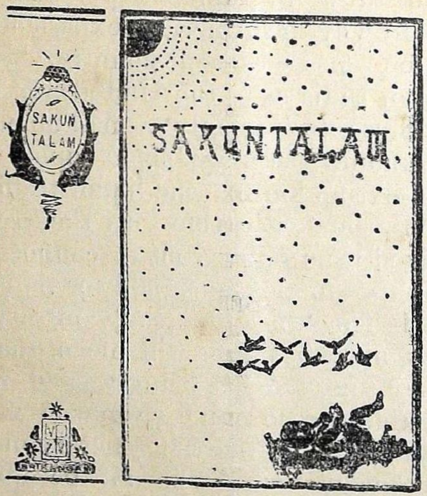

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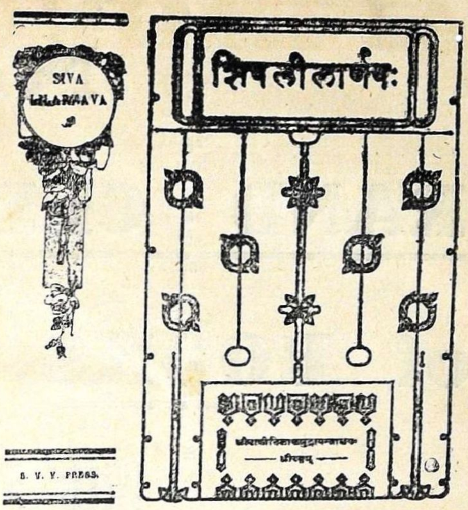

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